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JANUARY, 1907.

NO. 10

WELTMER'S MAGAZINE



WORK

S. A. Weltmer

SELF-RELIANCE (Poem)

Grace M. Brown

WITHOUT HAMMER OR SAW

S. A. Weltmer

STUDY OF SELF-RELIANCE

Grace M. Brown

OPPORTUNITY

Ernest Weltmer

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ASSOCIATE EDITORS' CORNER

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* * *

A rainy day is just as beautiful as a blue and white day of sunshine to the man who looks for its beauties and does not spend his time trying to find the points that contrast badly with other days he remembers. Look for beauty and nature has it ready to show you but the man with a grouch will see nothing better than the mud.

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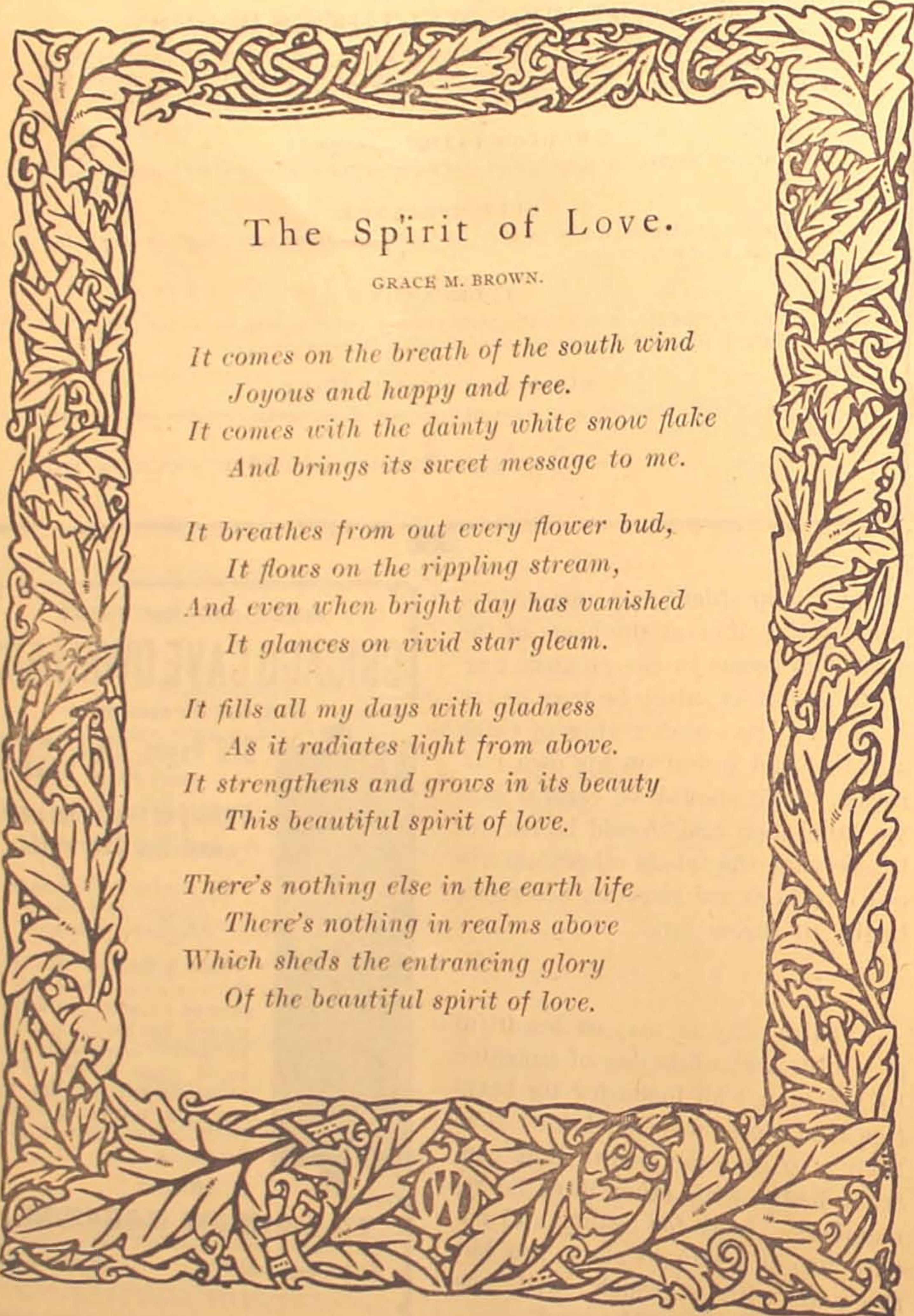
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The Spirit of Love.

GRACE M. BROWN.

*It comes on the breath of the south wind
Joyous and happy and free.
It comes with the dainty white snow flake
And brings its sweet message to me.*

*It breathes from out every flower bud,
It flows on the rippling stream,
And even when bright day has vanished
It glances on vivid star gleam.*

*It fills all my days with gladness
As it radiates light from above.
It strengthens and grows in its beauty
This beautiful spirit of love.*

*There's nothing else in the earth life
There's nothing in realms above
Which sheds the entrancing glory
Of the beautiful spirit of love.*

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W o r k

S. A. WELTMER.



WORK is the exercise of human activity in the accomplishment of purpose

The greatest privilege in the life of man is his privilege to express action in the form of work.

No word in the English vocabulary has such individual and yet such diverse meaning to different people as the word work, and no form of action has more diversity in its conception because of differing view-points, than work.

A little child when asked his idea of work said: "Anything I want to do is play—and anything I have to do is work;" which answer showed that the child recognized his relation to the activity known as work in a way which demonstrated that work had been presented to his mind in the form of drudgery.

Drudgery is the work which we make difficult, which is done because we must and which we regard with aversion; it is the hard sordid form of work seemingly without joy and apart from the light of hope.

One can turn into drudgery any manifestation of mental or bodily activity if he severs it from hope; he can make either a glory or an agony out of his life by his own mental at-

titude in regard to his relation to work.

Drudgery is work under protest—when it becomes commonplace and dreary and lacking in motive. When a man feels that his work is becoming drudgery he should change the character of his activity until he can return to his work without feeling the sense of its weight upon him.

Work should be a joy; it should be the motive of our lives, and it would be if we would regard our work in the light of its being a labor of love; but we have come to think of what we call labor with almost a sense of pain. Most of us resolve our work into labor and while it results in accomplishment, it becomes unpleasant and strenuous in the method of its accomplishment.

Toil is that incessant expression of work which with slow persistency ends in certain defined accomplishment, but the process is uninteresting to the toiler or it would not bear the stigma of toil.

Exactly the same thing may be done in exactly the same manner and with exactly the same result, and yet carry with it the atmosphere of service, if it is done in the spirit of joy and because of the love of work.

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Service is the exercise of human activity in the *unselfish* accomplishment of purpose, because service is always doing something for someone beside ourselves; when service is rendered with the motive of freely giving the best in us for the benefit of others, it takes a form of work which brings inexpressible happiness because it is a realization of accomplishment inspired by love.

The secret of true love of work is the hope of success in the work; not for the money reward, for the time spent, or the skill given in the work, but for the successful result in the accomplishment of the work itself.

If a man works for you with the determination that he will give you exactly what time you pay him for and just as little skill as he can expend in your interest, if he has no other relation to your work than can be measured in cold bright dollars, you will naturally accept him at his own valuation, and will regard him in the same light as that in which he regards you; he will be a merely mechanical factor in your business and in your life, to be disposed of when he breaks down just as you would dispose of any other machine when you had finished with it.

If on the other hand, a man serves you with genuine interest; if he forgets the point of mere dollars and cents in giving you his service, you will regard him as a man beyond money valuation. You will return to him what he bestows upon you with interest, and you will see that he advances and succeeds as far as possible.

Men should regard what they accomplish as of such far-reaching val-

ue that no price can be placed upon it; the most valuable things in life are those which money can not buy.

Work is always a pleasure when you give yourself to it because you can and not because you must; the ability to do a thing makes it a joy if we will permit ourselves to appreciate our ability as a power of accomplishment.

The man who has no appreciation of his ability is quite likely to have no appreciation of his work, and the natural result is that he places no real valuation upon himself or upon his effort toward accomplishment.

Suppose this effort does not seem to have immediate results. Suppose a man appears to be unsuccessful—he must remember that success does not always come instantly, it frequently follows after repeated effort—and if he is willing to continue in the effort success will naturally follow.

This willingness to work, to exercise all the faculties in endeavor, is the great keynote of success—is the method which enables one to step out of the realm of labor and toil into the broader and happier field of service.

In truth every kind of work and every accomplishment serves someone, for though we may only serve ourselves, in so doing we are benefiting those who love us; but service is work with more than a personal meaning; it relates to ourselves, to the family, to friends, and to all humanity.

Service implies more than willingness—it is the desire to be of use. Service is not the form of work men

seek when they are looking for something easy, although if they only realized it there is no work which carries with it such joy and which is so easy as that which is performed with unselfish desire to benefit some one else.

Some of the activities which are usually called pleasure, such as dancing or skating or card playing, would not be easy if we were compelled to do them. Driving a four-in-hand at Newport for fun, is no easier than driving a truck wagon in New York. Work is not a question of ease, it is a question of accomplishment.

Take the work of healing—it is an unselfish activity or it would not result in the desired accomplishment, but it certainly is not easy. Every healer knows the power of concentration and the undivided attention to the present motive necessary—but it is a service which carries as great a force of joy as one finds in any line of work.

Sometimes in viewing the work of a man like Edison whose accomplishments seem phenomenal, we say "The man is a genius," but if we come closer to the man and view his life from his own stand-point we shall see that instead of his enlightenment being a gift of God, as so many regard genius, it is the result of his intense application, of his love of work and of his work in love until he is in truth, a servant of the Law.

Edison says that he never spent one moment in drudgery or one hour in toil although he is an incessant worker, and when he was asked how much of his success he attributes to genius, he said, "Two per cent to

genius and ninety-eight per cent to work; any other man could do what I have done if he had determined to know as I have determined to know, and would have worked as I have worked. Perhaps some with that determination might have learned more but no one would have learned less." Those are the words of a man whose service to humanity is so great that his personality is lost in his great accomplishment.

Any man can learn anything which he wishes to learn and can do anything which he has the desire to accomplish when he is willing and determined to devote the best effort of his combined faculties in his work.

Some people allow the thought to take possession of them that they are not quite so clever as other people. That is an idea which should not be retained any longer than one is conscious of its presence. No one man is any smarter than another—altho he may have placed himself in that relation to life where it may appear that he is less clever than another; but if he will make up his mind that he can do anything which he wants to do and that his ability is equal to the demand placed upon it, he will find that his entire mental attitude is positive and that he is really equal to the fulfilment of his desire.

When a man intends definitely to accomplish something he ceases to take a negative view of life and to make negative statements regarding it. He really has not the time because his thought is centered upon his intention and his faculties are

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engaged in the action necessary to carry out that intention.

Every time a person makes a negative statement such as, "The rich are getting richer and the poor are getting poorer," he is adding his mite to the possibility of that statement becoming a condition and he places himself in the position of the poor man because he recognizes poverty for himself or he would never make any such statement.

Laziness which is usually accompanied by poverty is the result of that sort of thinking; it implies fatality as well as envy and carries with it the question of "why should I work when the rich man pockets the results of my earnings?"

The truth is that if men would recognize their own great powers and the glory of accomplishment, they might save the rich man from carrying so many more millions of dollars than he needs by attracting some of them in their own direction, thereby saving the rich man much responsibility in preserving and spending so much more than he can use.

Men are commencing to realize the wonderful privilege of having the ability to do the things they want to do, they are sensing as never before the great power which is within themselves and they are assuming the positive attitude toward life by believing that they can do whatever they desire to accomplish.

With this realization awakens the desire in man to learn; to make himself master of the powers within himself and to attain that knowledge which leads to truly useful

achievement, thus fitting himself for the high privilege of service.

The great inspirer of the philosophy of Christianity had the most exalted conception of service for in it he saw human greatness blending with divine greatness. He said, "Let him that would be chiefest among you be the servant of all" That man whose activity, whose demonstration and whose influence would reach the most people is the man who would serve mankind and who would render to other men the result of his own activities.

Man cannot live alone; no man can know a truth and benefit himself by withholding that truth from his fellow man. All men have the same divine right to perceive the glorious truth, it is perfectly open and free because in reality it is all that there is, but in the appearance of things, sometimes a man has a newer conception of truth and it strengthens and glorifies him only as he allows it to radiate freely through him to every other soul he meets.

It is a masterful thing to say, "I can do whatever I want to do," but it is a greater thing to act with that consciousness of ability. Love is the element which glorifies work because love is free; it asks nothing and it gives all that it has in the service of men.

Love gives without considering reward or punishment; it gives its very essence, and in its free giving it attracts to the fullest extent all and more than it gives.

Truly, "Love has nothing of its own."



SELF-RELIANCE

GRACE M. BROWN

*It is not in the creed of mighty churches
That man finds peace,
It is not even in the hearts of human kind,
That man finds love.*

*He does not do his work through other souls
But through himself;
He does not even seek his strength from them,
But in his own life realm.*

*Aye, truly is the man his own most mighty
guide,
And truly does he know,
That only in his own free conscious touch,
With universal life—*

*Shall he find power and strength, and love,
And all the treasures,
Which in his human consciousness he knows,
Are life's free gifts.*

Without Hammer or Saw.

S. A. WELTNER.

"I may never come within hailing distance of a great music interpreter but I may listen with my soul to the silent symphony of a moonlight sonata." (Muriel Strode.)



THE intenser forces of life operate in perfect silence.

The greatest activity of life is noiseless.

The glorious structure of Solomon's Temple rose in its stately beauty, without the slightest sound of hammer or saw, and the sound of the shivering or crushing stones was lost in the silent evolution of its symbolic grandeur.

There is a wonderful mystery in the stillness, and the human soul has in it a chord of mysticism which responds to the appeal of the mysterious.

The place of mystery is the place just beyond our present standing, and the fascination which leads toward investigation is tinged by the love of mysticism which impels men to penetrate the unknown and to unravel the secrets of Nature.

Ever since man has been able to contemplate himself and his life there has been a desire to fathom the mysterious things, the holy places of the Most High, as it were, which are treasured and evolved in the silence.

But until very recently men have doubted their right as well as their ability to rend the veil of silence which hides the secrets of the world's unrest, and have satisfied themselves with surface seethings.

Let us come directly to the question of growth as we contemplate the problem of building without noise and without confusion in the silence of Nature's realm.

Take the body of a child in its sweet immature unfolding. There is something so wonderful and so accurate in the process by which it silently accumulates the materials from the atmosphere, and from the earth, and from

the water, and from the food which bring to maturity every atom of its being.

Yet we are far more interested in the evolution of its mind in the increasing grasp of knowledge, and in its growing consciousness as to its relation to life; we see the child building, not only a physical body but a moral character, and this completed structure—this great thing in the world—the living man, has manifested himself and has developed his consciousness in the silence, apart from the sound of hammer or saw.

Again in the great field of nature, as she manifests her activity in the earth's own heart, we observe the exquisitely organized manifestation of plant life—we see the individual plant drawing from all around it every element which it needs for its own individual expression—the rose of its kind, and the palm tree of its kind—attracting with perfect assurance that which it knows is its own.

And it is not done in confusion but in the stillness—no sound of hammer or saw in the building of the Temple of man—no sound of glinting sun-ray as the earth receives into her moist heart its radiant activity, and no chatter of method or repetition of gratitude as the gracious rose and the nodding palm demand and receive their own portion of the sustaining life element.

In the deep far-reaching silence of the great thought world is the mighty activity which emanates from an infinite intelligence. The more intense the activity the deeper the silence to the human sense, but as the senses become finer, as they develop into clearer consciousness, as the realization of the divine accomplishment becomes a reality to man, he perceives the great work which is being done without sound of hammer or saw.

To the man whose thought realm does not extend beyond the daily round of his duties, and who has no thought of enlarging the sphere of his work, thought is nothing more than the ordinary movement of mind, detached and probably lost, or detached and probably living as a part of the great thought cycles of eternity.

But we will think of thought as we do of the germ of the seed—it accumulates to itself, but it accumulates silently. The thought germ of the early philosopher is still accumulating power; still increasing in volume until to-day the inspiring thought which he sent into the heights and depths of the universe is echoing in the silent recesses of human consciousness.

Probably the first thought which ever asserted itself as an idea in the human mind was the thought of personal liberty, and this thought of liberty and of freedom of action attracted to itself the power to act freely.

At first it was purely selfish and never went beyond the individual, and in securing its free action it was boisterous in its destructive power if an opposing force interfered; but as it became more constructive, its action was more silent, the work was quietly done, and it attracted to itself a sufficient degree of liberty to perceive the necessity of liberty for the race.

Finally the idea of the broader freedom became so strong from its quiet accumulation, that it found a response in the inmost chambers of every human soul, and today man can express himself freely, can act freely, and in the free thought and free action he is building out of the great universal forces a great humanity.

We sometimes see people who personalize the silence—who enter the silence, as they call it, with very much the idea that they are entering a room. They simply do not understand that the stillness comes from the highest form of activity, and that entering the silence means to put into action forces which they are not quite ready to meet.

So sometimes we see people, who practice going into the silence, take upon themselves conditions which show abnormal development and unnatural conditions. There is plenty of time and no occasion to hurry; we should not force anything; when we are ready for the silence we shall know it by the demand of our souls and, as we respond, by the increase of our power.

Daily we come into a truer comprehension of the silence. The silence of today may be plainly audible tomorrow, as the darkness of yesterday is the light of today. That which we scarcely dare speak of today—which is hidden in the deep recesses of our being—may be upon our lips tomorrow. But the great work of our development has come out of the silence, and from the depths of the soul stillness.

It is the individual who is building the Temple which is being builded without hammer or saw, and it rests with him to evolve it in its perfected beauty and strength; and the one thing necessary for him in this accomplishment is to have the perfected idea.

Once established in the mind, the idea will work out in the silence of its own intense activity. Nature lavishes nothing upon men which they do not deserve. In man is all that is in nature, but he must meet the nature substance and respond to the nature mind; must love the nature soul, and then he will find in nature the material for his own perfect expression of life.

Waking or sleeping, consciously or unconsciously, out of the great storehouse of life is added to man what he desires. Silently as the falling snow, gently as the rustling of rose leaves, does the constructive action of the great life force leave its impress upon men.

But man must select, he must decide upon the quality and character of his Temple—if he has not appreciated his privilege of constructing a perfect abiding place for himself, let him choose to reconstruct and regenerate his home.

Let him realize that to know God he must be still. Isaiah said "Be still and know that I am God." He who would know God, and who would have his Temple the house of God, will build that Temple in silence—without the clatter and confusion of tongues or the restless sound of "hammer or saw."

Study of Self-Reliance

GRACE M. BROWN

*I may build my life on the shadow
Of another's grand free thought,
And in his strength I may hide my-
self
And value my power as nought.*

*But my work shall not be enduring
And I shall not be free,
Until I, myself am true to myself
And value the power in me.*



VERY substance in nature is individual in essence and distinct in quality.

Each manifestation of nature is individual in form and distinct in expression.

Man as the most complete and highest manifestation of nature, expresses in his human form an infinite variety of differing individualities and differing conditions; he feels his oneness with all life although he also feels his differentiations in and of that life, and he knows within his own soul that he as an individual is created in the image of God complete in himself—and is in his completeness adding to and helping to harmonize the whole.

A man is of the greatest value to the race when he becomes a centralized individual, fully developed in himself and equal to assuming his own responsibilities.

The fact that men find themselves out of harmony or sick or poor, proves that they have not been true to themselves and depended upon themselves; they have been trying to live some other person's life and in assuming things which did not

belong to them, they have attracted to themselves conditions which do not belong to them and the result is disease of some kind.

Each human being occupies a different position in the universe and so differs in his consciousness and in his view-point from every other man, because the angle of one's position is radically different from the angle of any other position.

Therefore a man throws himself entirely out of his position and disturbs himself, as well as others, when he refuses to occupy and utilize his own place and his own force.

There is just one position of human power and every soul can occupy that position if he will be true to himself; the place of power is in the individual center and the method of practical procedure in the manifestation of power is to recognize the individual center and balance one's self in its sustaining strength.

It seems sometimes that we have a very weak conception of what it means to be true to ourselves, we apparently recognize our duty as being in the line of conforming to some one's else convictions instead of to our own, thereby standing on the

rock of another's center and trying to act from his position and trying to see from his view-point when by so doing we are neither doing justice to him or to ourselves.

My place of power is my *conviction* which is my individual center, and I must stand upon that rock if I would be true to myself though the heavens and the earth tremble in seeming desire to shatter my stronghold.

You and I can take no stronger position in life than that we will be true to ourselves. If you are true to yourself and honest with yourself, you will be equally true and honest with every other man; truth reflects truth and every living creature responds to truth.

I cannot be true to myself without being just to myself and therefore just to everyone else. If I am just to myself I shall not carry my brother's burden when he is quite as able to carry it as I am; thus I am just to him as well as to myself because I do not deprive him of his burden which he needs in his development.

My responsibility is my own, and if I would be truly self-reliant I must be responsible to myself for my own endeavor, but I have no right to deprive my brother of his responsibility by assuming to decide his problems when it is his privilege to decide his own problems.

How often children are deprived of their true birthright and made weak and utterly lacking in self-reliance by the over-tenderness of their parents who insist upon shielding them and deciding all their childish problems for them.

Children should be encouraged to

think for themselves and to select for themselves. Suppose they do make mistakes—that is a good way for them to learn—and they will find that they will make fewer mistakes when you trust them and show them that they are responsible creatures and that you are relying upon them, than they will if you keep them irritated by constantly crossing them in their desires.

If you want to make your child self-reliant trust him and show him that you trust him. Tell him how clever he is in such a way that he recognizes the high sense in which you mean it.

We are too much inclined to take a negative attitude with our fellow men as well as with our children, and after all, men and women are children in lesser degree of development; instead of thinking of them as being equal to every circumstance which arises we are doubtful about it and want to help them and advise them until finally we have them doubtful themselves, which is the sure way of making a man negative.

Self-reliance depends upon a man knowing that he can do whatever he wants to do; it depends upon his recognizing his ability as a positive asset, and using his faculties with freedom.

The individual who recognizes himself as he *is*, is always self-reliant, because every man has in himself every positive force which the universe contains and he also has the latent power of using what he has, but you must know you possess something before you can use it; you must also realize that you have the ability to use it; and if you have all

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of your life been given the idea that you are incomplete in some way, it is quite natural that you should regard yourself as incomplete and act accordingly.

Men are far more likely to regard themselves negatively than positively—that is, to see in themselves what they consider their faults rather than their good qualities, in truth, about the only real faults which men have are those which result from lack of faith in themselves.

It never does a person any harm to tell him of the beautiful things you see in him but it may weaken him immeasurably to tell him of the unpleasant things you see in him; it helps him to recognize his capacity for evil and by suggestion may cause him to test his strength in that direction.

There is reason in all things and there is justice in all things—it is not necessary to insist upon any thing, simply take the attitude toward men that they are good—and do not allow yourself to see anything else in them. In that way you will do more by your suggestion and manner to make men self-reliant—than by any thing you can do or say.

It is a mistake to think people will oppose you if you give them perfect freedom of action so far as you are concerned; indeed they are more likely to conform to you and they certainly feel more harmonious with you than if you insist that they shall think and act as you do.

There are three great reasons why men are not self-reliant. First, they do not recognize themselves as they really are; second, they are afraid to face the opinions of people, and

third, they assume so much responsibility for other people that they forget their own.

The man who does not rely upon himself is not to blame, most men prefer to depend upon themselves, but he is simply prevented from relying upon himself by some one who considers it his duty to assume his burdens and care for him.

More than half the world are parasites upon the other half and it is always the fault of the one who carries the other, when this is the case, the self-reliant man may be responsible for the lack of self-reliance in his brother.

Sometimes when we look at the heart of things, we see that it is the good man—the strong man—who is responsible for the weakness of his brother. His motive is pure, to be sure, his intentions are of the best, indeed he may feel that he is worthy of great praise for the sacrifices he makes, but the results prove that if he was less self-sacrificing and more just to himself in the matter it would be better for his brother.

We have no right to assume responsibility for other people no matter how much we may desire to protect them. Have you not seen some women, whose husbands have passed on to another life—absolutely helpless in their aloneness? Women are individuals even if they are married and the man who protects his wife from every breath that blows and does not allow her to think or act for herself is as unjust to her and more so than if he allowed her to leave her home and work for her living; in one case he destroys her self-reliance and weakens her individuality; in the other he

simply deprives himself of the privilege of providing for her material welfare.

It is not necessary for people to earn their living in order to be self-reliant. It may be developed in the home center by allowing every one in the family to think for himself. Even though the mother of the family must decide the home problems she can certainly allow the children (as soon as they express the desire) to select their own clothes, to decide their school problems, and to leave home when the home atmosphere grows too limited for them.

Mothers in their great love, are the destroyers of self-reliance in their children. They cling to the child because they love him forgetting that their child belongs to the world and not to them. Parents owe a great deal to their children in many ways but they owe them chiefly freedom from parental opinion.

And this fear of the opinions of people is truly a tragic thing. To some people it comes as a withering blast and to those people one can only say: You must be greater than opinion, greater than sorrow, and greater than fear.

People who place the sting of opinion upon other people are those who are full of the very thing about which they are expressing an opinion, or they would not even think of it and certainly would not express it.

But the self-reliant man knows he is right; and he is right so long as he follows his own conviction; if his conviction is based upon princi-

ple he is absolutely true to truth and his position is one of power.

Conviction which is based upon principle is that recognition to the extent of being willing to live for it and to die for it if necessary, and the opinions of people are as the rustling of the shifting sands to the man who bases his action upon his honest conviction.

And although he may not believe in his conviction, that does not matter to him and it should not matter to us. If we are true to ourselves we should rejoice that he has found his individual center, and we will refrain from forming an opinion about something which does not immediately belong to us.

When men are truly great they lose sight of their own smallness and cease to be attracted by the petty things of life; it is the little continuous annoyance that irritates one, and when a man is engaged with vital work and with strong endeavor, he loses sight of the little things and nothing irritates him; he may suffer he is not irritable when the petty anxieties have passed away.

After all the great questions are always solved by the modern commandment: Be true to thyself. It is natural for men to be true to themselves but the fear of being called selfish prevents many people from following the dictates of their souls.

Of course we must use our common sense and reason everywhere but if we will examine ourselves we will find that we are inclined to be unjust to ourselves in our desire to do something for others. And it is

Opportunity

KRENST WELTMER

The pioneer grows strong making a road through the wilderness, but every obstacle he overcomes removes a difficulty from the path and experience of others who pass that way; removes an opportunity for the development of strength. Up to the farthest point reached by the pioneer, there is never quite so much of opportunity in a road for those who follow, as for the first who passed that way, but there are many unconquered wilds on every side and every new road but opens the way to broader and more varied opportunities for those who are constantly seeking them. We can all be explorers and we can all develop the strength of the pioneer, the strength that is to be developed only by independent research and exploration; by overcoming unusual obstacles by our own initiative, but not by following others.

Of course Thales, Faraday, Franklin, Ohm, Hertz, and the other pioneers of the field of Electricity, broke down the clods and blazed the trail into an entirely new coun-

try, forestalling for all time, all other men in that, but remember they made but a thin path through a broad territory. They left ample room for other men who were willing to brave the uncharted lands on each side and ahead; they made the opportunities of Edison, Tesla, Marconi, and their confederates, as these men are making the broader opportunities of the next generation of investigators in the electric wonderland. When Newcomen, Cawley, Savery, and Watt invented the steam engine, they of course removed from the opportunities of all other men that particular one, but look at the thousand opportunities they opened for the Fultons, and inventors of tributary apparatus.

The first man to enter a new territory takes away from other men the opportunity of being first there; he deservedly gets the credit for discovering the thing he has found, and at the same time forever removes this star of opportunity from the heavens of other toilers, but he also opens the way into a new field where

not only so in the case of the priest or of the devotee or of the server of men, but with most people.

"Charity begins at home," which means that we must love ourselves before we truly love other people; we judge others by ourselves and we love others through ourselves, and unless we appreciate ourselves

we are not ready to be servants of the Law.

You men and women, who are standing today as the teachers of the broader thought—Inspire men to love themselves; teach them that their great power lies in their own self-appreciation, and that the commandment of the newer time is:

Be true to thyself.

opportunities before unheard of invite men to leave the beaten road at every turn of the way.

The trouble with men who find themselves forestalled, is that they see only the achievements of others, they see only the path before them, they fix their eyes on the bright light of some other man's achievement and dazzled by the glare, are unable to look to the side where unclaimed opportunities vainly beckon them. Their eyes are filled with the light of another's success and they cannot see the dim light of opportunity unused. They do not realize that the shadowy form, half seen, and only half heard and wholly disregarded, which whispers promises of Elysian fields never trod by the foot of man, is not boasting, but only waits the touch of genius the self-reliant strength of the real man who dares anything, to give birth from its ashes to a glowing phoenix which shall shine as brightly as the one that formerly dazzled the wanderer's eyes and even now keeps many others in the beaten track.

But a man cannot be a follower and at the same time wear the explorer's laurels, he cannot follow the beaten track and develop the pioneer's hardy strength, and he cannot find his opportunity by keeping his eyes fixed immovably on the successes of other men. They have one time held just as humble a position as he; they started in the world just as naked and weak; and what

of strength they have, what of honors, they made and found for themselves by going off the beaten track into the unexplored waste-lands.

They have seen the promise of opportunity in the parching desert, and following her beckoning hand, they have made the yellow wastes blossom and fruit with rich returns for their efforts, golden rewards for their temerity in trying the untried. They have braved the gloomy mountain passes and forced nature to give up from her flinty depths the golden grains that buy man place and power; they have tried the impossible beyond the boundaries marked by the greatest achievements of science and have discovered new secrets of nature; and they have dared to think for themselves, dared to leave the roads that others made, turned their backs upon the cursing multitude and, in the dark unlighted land of mystery beyond the known, they have made a ribbon path and set a dim but steady light; they have brought back from the beyond tales that make men hope, that spell new opportunities for those who are honestly seeking them.

Fear not the untried, everything was so, once; cut all leading-strings and dare to make new ways if you would not be always following old ones. Opportunity never grows less, but every chance improved opens the road to unnumbered new ones.



WELTMER'S MAGAZINE

Editor, S. A. WELTMER. Associate Editors, GRACE M. BROWN and ERNEST WELTMER

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Editorial

The one determining factor of every world movement as well as of every personal action rests upon the vital point of use.

As long as the great organizations are of use to each other and their relationships are harmonious they will remain together, but as soon as they outgrow each other and are of no further use to each other their paths will diverge and each in its own way may find a broader field of usefulness.

Nothing proves the advancing thought of the hour more accurately than the changing relative position of the church and state in European countries.

To the parties directly involved there may be distress, consternation, and discouragement but the onlooker who realizes the inherent power possessed by both of the great institutions can see that each has outgrown the other and that the final result will be improvement along all lines and that individual growth and expansion must follow.

The Catholic organization is the strongest religious organization in the world today and its leaders are men of sterling character and bril-

liant attainments. In America many of our leading statesmen and prominent citizens have grown up and developed in the Catholic church, and no one who carefully observes the progression of the world can fail to notice that the individual Catholics, while always true to their church, are always ready to consider the most advanced ideas of this rapidly advancing time.



When Horace Greely penned the inspiring words: "Go west young man and grow up with the country," it roused the American spirit into renewed willingness to work and a stronger disposition to hustle.

The result was that many of the younger generation turned their attention to the land of the setting sun, and the great west became the Mecca of the home-builder and a wonderful field of opportunity for the pioneer.

The work of leadership is not easy and the work of the pioneer is the work of sorrow and hardship; whoever takes the initiative step a trifle in advance of his fellow men finds himself open to the blasts of

public opinion and to the difficulties of development.

A few years ago this overgrown country presented a peculiar problem to its leaders, they recognized that reform was needed and needed badly but in spite of the era of oratory in Congress and of the brilliant editorials in the metropolitan press, the problem seemed more difficult to solve than before.

This condition was the natural result of the government being in the hands of men whose characters were formed and who were centered in their ideas before the younger generation had started on its westward march.

Infant industries which were fostered and made possible by the fatherly care of our legislators had grown to such gigantic proportions that some of them possessed more power than the government itself and many of them openly boasted of their power.

But just as the general wail found expression throughout the length and breadth of the land, that something must be done, a product of the growing west with all the sturdy courage of its fresh free life, accompanied by scholarly attainments and a marvelous capacity for work, became the leader of the nation and his strong untrammelled mind proved equal to the demands placed upon it, and problems which had seemed insurmountable are being solved by this man who is alive to the necessities of the present time.

The point of it all is that men should fill the place of their immediate usefulness with every faculty which they possess; the men who ac-

complish things are the *workers* of the world and not those who tell how things should be done, or what they would do if they were in the other man's place.



A great conflict is now in progress; it is not a conflict of sabre and sword but it is a conflict of ideas. It is not a destroyer, but a fulfiller. It is not knitting the human family together in combinations and associations, or in lodges and congregations, but is individualizing and strengthening the units of which the government is composed.

The past year has been one of intense action and the men who *do* things have spurred on and awakened the consciousness of the possibilities of the individual.

Not only has the year been one of intense action but it has also been one of achievement. Emergencies have been met which show that the men who work toward achievement are equal to whatever may come.

Any system which destroys one man to build up another is as ruinous to the system as it is to the individual.

A system to be truly useful must be constructive in its action.

The heart tone of the newer thought is construction.

When the old must be cast aside to make way for the new, let it be done with the idea of rebuilding and improving and strengthening at every point.



The New Thought Movement should be the place for the honest expression of the investigator.

The rapidity of the advancing

Associate Editors' Corner

COZY CHATS

GRACE M. ZEDLER



HERE is no time in truth.
Of course not.
We have heard that fact stated by every enthusiastic truth student whom we have met since the days of our own early enthusiasm.

So we ought to know by this time that there is no time in truth, but somehow, especially at New Year's time, we are constantly reminded that men have chosen to add to their responsibilities a differentiation of infinitude which they call time, and they measure it by spaces which they call minutes and hours and days and years; and by those spaces they measure their beautiful youth and their vital strength, and in the length of their days they measure their work, thus time becomes their master and holds them in the bondage of their own creation.

Did you ever think about this: Nothing can hold you in bondage except the things which you voluntarily attach to yourselves, and that your freedom depends entirely upon your own recognition of the thing which binds you?

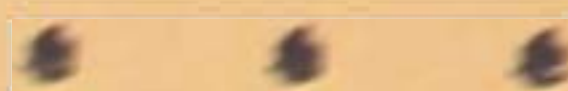
It is such an easy matter to blame someone else and calculate our limitations by other people's measurements when really, we attract and attach to ourselves every element and every condition and every person who limits us in the least.

But never mind; who cares for limitations and measurements? We have no present thought for minutes leagues and years; we are here in the beautiful now of today and when we are ready to dissolve all the time limitations into infinitude we shall fill our minutes and our hours and our years with such helpful thoughts and words and deeds that fresh youth and free life and pure love become our natural inheritance and we with every other soul in God's great universe shall attract "our own."

Oh, the bigness of it!

Don't you love the thoughts which carry you way beyond the days and the years and reveal to you the mightiness of that infinitude, wherein there is no time and no space, no measurement of beautiful life and no finality of death—just a far-reaching consciousness of the ever presence of the all life and an awareness of your relation to God?

In that thought one recognizes his power and his opportunity and in that thought the minutes and the hours pass lightly and the days and the years only add to the youth and the glory of our manifestation of life.



The satisfactory part of all the big things and the broad thoughts and the strong love is, that out of the consciousness of the greater things comes the power to do more accurately and completely the lesser things.

Human life must be lived in the consciousness of universal life before a man realizes his true relation to his individual life.

The greatest spirituality and the finest intellectuality is shown in the practical attention which is given to the details of that endeavor which we call our work.

A man who is too spiritual to attend to his daily duties and to work in material things has failed to learn the lesson which the spirit teaches.

A woman who is too spiritual or too highly educated to attend to her home life and her daily household work, has never had the faintest glimpse of spirituality, nor has she touched the border land of education. She is feeding on the husks and missing the joy of spiritual and intellectual expression.

A mother who neglects her children for her church duties or her public work for humanity, knows nothing of the blessedness of motherhood and is an absolute stranger to the spirit and its holy manifestation.



As soon as we learn to *think* independently of our environment we are *not* dependent upon our surrounding conditions.

That is the method of all development. Think a trifle beyond your present plane of action and soon you will be acting in the plane of your thought.

Keep out of the rut.

And don't allow yourself to be enticed and held by its warm soft comfortableness.

The universal law is in constant

activity; to keep apace with its demands one must move with its unending force, and to do this we must exercise our mental as well as our physical force.

Action.

That is the word of power.

Do something; then determine that instead of wasting your valuable measurements of minutes and hours and days, by filling them with selfish action, you will do something worth while, something which will help someone and so truly serve yourself—

And the very minute you recognize that your action is finished, do something more and then something more; and again do something, for there is no turning back and no pause in the activity of the law.

Let the intent be pure and the motive be clear as the vaulted sky. It is the motive which colors all thought, and of necessity all action, because action is only solidified thought.

If we wish to make life the highest success, the motive must be pure and unselfish. Not the outside apparent motive alone, but the motive of the soul, the motive of the deep inner consciousness which subtly permeates our entire being.

The world within is the great world.

When the pure motive in the heart of man leads him to act unselfishly in and with the law, he perceives the conditions in the outer world of sense and is enabled to overcome that which seems inharmonious.

Better than any material overcoming is the victory of the mind and heart over the sense life; better

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than any joy of the sense life is the realization of mastery which follows the action inspired by the pure motive.

And it is all so easy when one realizes the strength of the Eternal Now.

For the present moment is God's own time.



MUSINGS

ERNEST WELTMER



WE have now come to the season of newly made resolutions, closely to be followed by the season of newly broken resolutions, in other words, New Year. I do not mention this fact with the idea of telling a piece of news, but just as a sort of introduction to what I have to say.

Very few of the resolutions made at New Year are ever kept and many of them are best broken, but for all that it is a good thing that there is a time, set apart as it were, when all men may cast up the past and at least resolve to remedy the mistakes they find they have been making. It is a sort of house-cleaning that generally needs to be done, and it would perhaps be better for people if they did it oftener.

However, when the results are too discouraging it is not always the best thing in the world to inventory the past. Especially is this so if the person casting up the past forgets to take into account the other, and better feature of the New Year season.

If one takes only the backward look and discouraged with what he

sees there, looks at everything else through the pessimistic yellow of his feeling that he has made a mess of the past, he lives only a half and the poorer half too, of the New Year season. The trouble with this man is that he has the wrong attitude toward the whole thing. He is not only disgusted with the past, but he is making predictions for the future; predictions based upon what he has done and failed to do in time gone by. He should look at the future with the eyes of hope, fill it with the things he wants and then be happy about it. It will do him no harm to indulge in a few rosy dreams for the future after the cold bath that his backward glance is likely to give him, and it will do him no harm to believe in himself and to enjoy his dreams without waiting for them to come true.

Of course, it is not everybody who is going to be disgusted by reviewing his past life. Some men will have done so well that they can look back with pleasure, others will have so few ideals that they will be incapable of seeing any mark higher than their efforts have achieved, (altho their efforts may have been no more than the barest reaction to the demands of their environment) and others may be so blinded by self-conceit that they cannot see that they have failed in any degree, or that they might have done better. I do not know which of these is to be the most envied from the view-point of present happiness, but it does seem to me that the first might have the most enduring form of satisfaction out of his observations. But then, it seems to me that even the man

who has achieved may see many things that he could have bettered and that there might be resolutions he too could make, if he cares to indulge in this form of amusement.

At any rate, it is a good thing for a man to sum up occasionally, and form some idea of where he stands. It is also a good idea for him to make resolves that he is going to do better, because he may occasionally happen to keep them.



A man might make some resolutions which it would not be best for him to keep, but if he prided himself on his ability to do as he had planned in the face of obstacles, he might still remain true to them at considerable cost to himself. Grant succeeded on account of his stubbornness, but then, Grant happened to be right. If he had made some mistake of judgement in the forming of his plans his tenacity of purpose would have appeared to us in a different light.

I may be able to tell what is best for me now, but I can only guess what will be the best for me tomorrow, or the next week, or the next month. It seems to me that one of the best resolutions that I can make is to the effect that I shall in the future break any resolution (or law, *soto voce*) which interferes with my happiness; to be true to myself in the ever new present.

Now do not imagine from the foregoing that I think there are many who will need to be cautioned against keeping resolutions. I think there is very little danger of anyone keeping them to his cost, when so few men keep them to their ad-

vantage; still there might be some who foolishly take New Year resolutions seriously.



There is one feature of the New Year resolution, (and for that matter all other resolutions) that I do not like.—But perhaps I should not write in that strain. My associates tell me that I am always iconoclastic. Perhaps I am. They ought to know, they know me pretty well. I suppose that I should endeavor to do as they do; write constructive thoughts only, but it really does seem to me that I can be myself better than I can be one of them or any one else, for that matter, especially since I have never yet seen anyone whom I felt any consuming desire to be; and then it also seems to me that some things are not so destructive as they may appear. The muddy little brook that cuts ditches in the hillside carries the dirt it tears away from the hill, down into the valley enriching it at the hill's expense. While the brook destroys the usefulness of the hill, it makes a very useful delta with the remains.

But, whether my remarks are destructive or constructive, I propose to say what I started out to, about resolutions.

When one makes a resolution he places a bond upon his future actions. He cuts a rut that he proposes to follow. He may succeed better by doing that, but he is not working in freedom. He may not be ready to admit that this is a bond because he has placed it there of his own accord, but every bond he wears he wears of his own choice, whether at the suggestion of others or to

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please his own fancy. No other man can enslave me. I only have that power. I can accept the bonds he offers me, but I have always an alternative if I can only see it, and, seeing it, I can always take my choice. I generally accept the condition that seems to demand the least effort, and circumstances sometimes make it seem that I have had no choice left me, but such is not really the case; the final decision is always made by me, not for me.

I do not pretend to say that one can live in perfect freedom, in fact I do not think that he can. I know that I bear a very large and varied collection of bonds, an ill-assorted collection withal, and I do not know of anyone else who is not similarly decorated. But the fact that I accept bonds, does not make me like them; I do not accept them because I like them but because I have a greater dislike for something else.

Life is made up of compromises. One is constantly compromising with his principles and his ideals and accepting something less than he has started to attain.

But in spite of the fact that I choose to wear bonds, I do not like that feature of New Year resolutions which puts me under obligations to myself; which makes my future unnecessarily subject to my present. "Sufficient unto itself is the good and the evil of each day."



Then, too, resolutions are rather useless. The man who needs a resolution to reform him, is not ready for reform. Resolves seek to reform by revolution, while the true and

lasting reform will be by evolution.

After all, New Year is a very nice holiday but it is really not so very important in one's life. It is really not so important as one day of joyful work. Of course, play is good for men, but I do not know that this sort of play which has a day set apart for it, is real play. It has too much of the spirit of Occasion in it; it is too much like worshipping God on Sunday. It comes to be a form, which is gone through with like an old-fashioned spelling lesson.

Fixed holidays and play times require too much preparation beforehand to be very playful when they arrive. The working man sits around all day or lounges with a crowd of equally uncomfortable companions and goes to bed at night almost as tired as if he had worked all day. This is especially so, if he has to dress up and attend some function in honor of the season. A man wants to play when he feels like it and he hardly ever feels like it when he is told that he has to. Of course it is much better to have holidays of this sort than to have every day a working day, but then it might be better arranged than it is.



There is one feature of the winter holiday season that I have not mentioned because I have such decided opinions on the subject that I make myself a general nuisance when I get started on it—that is the gift feature of Christmas and New Year. I will not permit myself to discuss that, except to say that a person is generally in need of the holidays by the time they come. Not only is

he in need of an excuse to stay home from the office and the shop for a couple of days, but he is also in need of the rest, the festivities generally prevent him from finding at home. The Christmas spirit is a very nice thing, but it also ruins another nice thing for the one who wishes to give a gift to some friend but feels that his means force him to delay it, till Christmas, when the Occasion robs him of the best part of the pleasure he has in it.



Someone has said that New Year should begin with the spring.

That is a very pretty idea and one that appeals to me strongly. In our country the New Year ushers in the very worst weather we have. The first three months of the year are the most disagreeable. They seem to me more in keeping with the old age of the year than with its youth.



Feeling that I have treated (maltreated were perhaps the better word) this topic pretty thoroughly, I will, with the reader's permission, change the subject.



It is strange how few of us really learn the lessons taught by our experiences. I have in mind a man who has developed unusual strength and power by depending upon himself alone; by being free from any feeling of allegiance to any system, church or school of thinking, and yet, while he has the good of man at heart, he has founded a church or order for the assistance of other men. He knows that he developed his strength because he had no props of this kind upon which to lean and

yet he seeks to prop other men, thinking to help them thereby. He is just like the father who boasts of the hard knocks that he has taken in the battle of life, of the hardships he has overcome, and points to his success with pride, as an outgrowth of his victories over difficulties, and yet seeks to throw every protection around the children he loves. He is sincere in his desire for his children's good, but he unfortunately thinks that the hardships which developed his strength can be warded off from his loved ones; that his power makes him able to save his children from travelling the hard road he had to tread. We all know the results of such care.

But we are not so ready to accept the statement that props for the mind; formulations of religious belief, scientific thought and systematized rules for individual development; have a like weakening effect upon those who accept the temporary advantages they offer. Just think for a moment of the men who have founded our schools of science, our systems of religion, who are our authorities when we seek reference concerning the strength of a position we may take in any of these things. They have not been the men who used the old systems as props, they are the men who used them as footstools, stepping-stones upon which to mount to higher levels than the systems represented. Such men have always been accused by the multitude of desecrating the sacred things, but they have in reality, put them to their best use, when they have trodden upon them with their mounting feet.

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These men have been the strong men of the world, and they have developed their strength by hard work and independence. They have developed by using their own physical and mental muscles. And yet, as a rule, either they or their admirers, build a system on their knowledge for the purpose of "helping" other men.

Now this would not be so bad if all men had the right attitude toward systems; if they could use these as their founders used the ones that these displaced, but unfortunately, the rule is for men to look up to systems as representing the top of some height to be scaled, they look for the system to lift them up, when they should only look to it to furnish them with a solid foot-hold for further climbing. Men regard systems as ends, when they are really only tools.



Not only are the systems themselves made burdensome instead of helpful to man, by his mistaken attitude toward them, but they furnish the means by which numbers of drones are able to make the world's workers support them in honored (not honorable) idleness. All of the world's beautiful religions are used by worthless, and less than useless, priests, to this end; every school of science has its leeches, although they are a comparatively rare and hard worked lot; our public school system supports many teachers who have not the least natural right in the school room and we all know how much dangerous dead timber is to be found in the medical profession;

protected by its laws, enabled to maintain a hold by the observance of the formulas which mean more to this class than the true wisdom which is taught by the medical schools.

Every system that was ever formulated has become the shelter for this sort of leech, and every system that man has leaned upon has weakened him.



You will no doubt say that that is iconoclastic, perhaps it is, but I think that if its moral were applied it would make men more generally constructive and less imitative; more original and less dependent.



It is truly surprising what a great number of chairs can be in one room, when the light is out. Something happened at the power-house awhile ago, my lights "went out" and while I was hunting matches with which to light the gas, I bumped into more chairs than I had thought were in the whole house. I wonder if we do not hit a lot of extra obstacles in our daily life because we let our lights go out. It strikes me that we might even run against the same obstacles more than once while we are wandering around in the dark. Light and a disposition to use it would enable us to miss a good many of the unpleasant things with which we come into contact, ordinarily. Of course no one can possibly think this applies to himself. He has the light, no doubt about it, yet it might do no harm to investigate a little and see if he does not still run into things occasionally.

Monthly Metaphysical Review

CONDUCTED BY ERNEST WELTMER.

It is our intention to thoroughly sift all the current metaphysical magazines and print in this department each month what we think is most deserving of attention. At present we also intend to, as soon as

possible, begin reviewing the newspapers for things which will be of interest to our readers. We should like to know what our readers think of this plan.

—Editors.



The fact that "there are two sides to every question" is nowhere better exemplified than in the vegetable diet, phrenology, and psycho-medical practice discussions. The conservative regulars are fond of declaring that all of these innovations and new theories are long exploded by their attacks, and are dead numbers, but we notice that there are still many men and several periodicals of large circulation advocating all of these things, which are still very much alive, and vigorously standing to their guns. The advocates of established systems are prone to forget that their methods were one time new, that they are imperfect or there would be no reason for the efforts to find a better way and that men are alive and constantly growing. The new methods may not be perfect and they may not really improve on the old ones but they are certainly deserving of unprejudiced investigation. The existence of a new method or even the effort to find one proves that the old ones need improvement, and so long as the medical fraternity sign their names to so many death certificates and make so many mistakes in the diagnosis of diseases they must expect to live in constant combat with those who would improve medical

methods, methods of living, and methods of studying man. Then too, phrenology may have some element of truth in its claims; men may be better off if they use more brains and eat less food and that of some certain quality; and men may have the right to seek health, and live by the methods which recognize the importance of the human mind even tho it is unlawful to die by any other method than that recognized by the old established schools of medicine.



As a rule when a church organization is established it closes its doors to progress, by taking for granted the perfected completeness of its doctrines. All formulations, systems and organizations tend to produce conservatism and act as obstacles in the path of progress. It is to be observed that reform comes to such from the outside, and is accepted only when it is forced upon them by the demands of the times. Ritualized organizations are invariably behind the times and it is only when this condition becomes very marked that they perceive it themselves and open their arms to progress. We may therefore accept as a hopeful sign of the real progress achieved by the new thought move-

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ment, (especially that part of it which teaches that the physical ills of man should be the care of his spiritual teachers); that at least one church organization has declared itself in favor of combining the more conservative of the new thought teachings and methods with its regular work.

The church to take this first tentative step which we look to see shortly followed by many others, is the Emmanuel Episcopal Church of Boston. It may be that the success of Mrs. Eddy's church has had something to do with this, it is likely that this is something of a defensive measure; a step demanded by the law of self-preservation. Whatever the cause, and no matter where the credit belongs, it is a step in the right direction and but the first of many.

It requires a multitude of them and the efforts of many seem to go for nothing, but the visionaries, the dreamers and the cranks, certainly do keep the world moving.



The initial number of a new metaphysical magazine "The Optimist" issued in October, has lately come to our desk. It is published in Boston, by the Metaphysical Club, edited by Caroline E. C. Norris and Harry Gaze. Among the contributors to the issue at hand are the names of Henry Wood, Muriel Strode, Walter DeVoe and Harry Gaze, all names for New Thinkers to conjure by, in a way of speaking. "The Optimist" announces that it is "A magazine devoted to the philosophy of the Omnipresent God." The first number comes out in beautiful

typographical style and tasty dress and with such a good beginning, backed by the Metaphysical Club of Boston and sustained by the interest of some of the new thought movement's most influential leaders; it should have no difficulty in achieving an immediate and permanent success.



"MY CREED

"Not one holy day, but seven, worshipping, not at the call of a bell, but at the call of my soul. Singing, not at the baton's sway, but to the rythm in my heart: Loving because I must; Giving because I cannot keep; Doing for the joy of it.

"I am life's mystery,—and I alone am its solution. I am the dreamer of dreams,—and I am dreams come true. I am the supplicant,—and I am the God that answers prayer.—Muriel Strode, "The Optimist."



"Counting gray hairs or wrinkles on birthdays and reckoning the years on one's disadvantage, is a serious misuse of mathematics. The fact that most people feel older on birthdays reveals the subtle power of thought.

"Blessed be birthdays when they are actually recognized as days of birth, and not age-days. The new birthday is not merely an anniversary of a departed day of birth, but a vital celebration of its present reality."—Harry Gaze, "The Optimist."



The Life gives a good definition of New Thought in the December number. The following is an extract:

"New Thought people accept no teaching by authority of antiquity or mandates of church doctrines. They are optimistic in their view of life and deny the power and prevalence of evil. With them man is divine and immortal and God everywhere in all things and phenomena. They believe in indulging thoughts of health, life, joy, love and success to the entire exclusion of all contrary thoughts. They hold that your thoughts and words make

your conditions and modify your environment. They see and affirm the good in all things.

"Of course, being individual in their freedom, having no fixed creed or ritual, they have side views which differ among themselves. But these views are non-essentials and they do not quarrel about them. But all are working to make this world better, and not to save souls from an imaginary place of torment."



In Human Culture for December 5th is an account of the sensations of dying and being buried alive written by a victim of this strange misadventure, but as it is unsigned, it is entirely lacking in value except as an interesting story. A few well authenticated accounts of experiences of this sort, written by those who have temporarily died and returned to life, would be of great value if they could be procured.



"As long as a man's mind dwells upon bad thoughts, he develops bad tendencies. If he thinks that he has inherited a certain peculiarity from his parents and is always looking for the appearance of this peculiarity, he is developing this peculiarity. This is the way to make peculiarities and bad tendencies appear. What a man encourages in his mind and holds there persistently, will grow until it controls him and appears in his offspring. To continually dwell upon an evil is to bring that evil to pass. What a man constantly thinks about, he develops or he increases that feeling, tendency, habit, sin or crime. If a man dwells upon an imaginary idiosyncrasy, he develops this characteristic. To dwell upon a fault is to weaken self-confidence and decrease independence of mind.

"A man who has an imperfect quality should ignore this quality and think of perfection every day in the year. He should not think of his faults; he should only think of his virtues. He should convince himself that God made him a perfect being. He should hold thoughts of perfection in

his mind. This is the only way to work against a peculiarity. Shyness sometimes becomes a disease, which is the case with fear, bashfulness, evil tendencies; but they are diseases of the imagination only and can be overcome by holding the mind on opposite thoughts.



If a person be shy and bashful, he thinks he is watched by everybody. He grows sensitive, diffident and more bashful. At last he will not be able to act. To work against bashfulness is to cultivate self-confidence. To think opposite thoughts is to work against such characteristics and peculiarities. The mind should be directed into other channels. If this be done the tendency would disappear. The mind should never dwell upon its own weakness and evil tendencies. It should dwell upon its own strength, virtue and perfection.—V. G. R., Human Culture.



"Health for December contains a good article on the whipping of children. It might be well if some of the parents who practice this harmful and barbarous method of correction should receive framed copies of this editorial for Christmas presents. This is but one of the customs sanctioned by the traditions of the Jewish Bible which a larger development of man will replace by more humane and reasonable practices.

"Health" makes the statement that the nut trees of the world could feed the whole population of the earth. Whether or not the best diet is a nut diet, it does seem a pity that men should spend so much money, and women so much time and routine labor, on food and its preparation. The man who emancipates woman from the cook stove will be a benefactor second to none.

"Health" seems to make quite a feature in its December issue of the rights and the wrongs of childhood.

St. Henry's Massing

¹¹ "The task of university teaching will never end. They will never believe in

Wellmer's Magazine

"Just now is not a time of the ideal just now waiting to be realized. The things with which a nation begins must not begin to look to you the impossible that must be constructed and the conditions that must be overcome before the ideal can be attained. Consider now all the things of your being as the material stuff of the moment; now the constructive work will be beginning, and the content and construction of life will grow away. Be mindful of the material details of daily life. The pathway of today is paved by the experience you have gained from the yesterday; and the light that guides the journey surrounding the path will give greater knowledge, which will come with increased brightness tomorrow. Learn to recognize the what is already given. Be not oblivious to the glorious realities of the present while envisaging the greater things you hope to attain in the future. Try to say you will see a greater light. The things that are true, the things that are good, and all that is beautiful, will grow more so for you in proportion to the degree that you desire and receive them."—Lord Shaftesbury in "Free Thought."

"The Psychology of the Free Thought is really higher and more useful than that which is taught in the universities of institutions. It teaches us a study of various and appropriate theories and abstracts as positions, but knows science and devotion more. It would strive to build up ideals of lofty thinking, true method, unity of mind and body, happiness and freedom, and to teach how to achieve and express them. We need a practical and fundamental philosophy of every-day life, for the worker as well as the scholar, for the artist as much as the philosopher."

"While the highest life and consciousness is often founded without observation, and while the more conscious of Truth are everywhere, building their Temples, there is a power in unaided effort which must needs be utilized. The progress is made

and not our experiments verified and confirmed by those of our fellow-men. We are with unaided power, a power not impossible. We are also workers for the best, constructive, suffering in our knowledge and action in every way. Progress in the highest life is an aim to aim with a hand to hand achievement. Learning, writing, all at once we say that and our progress, but nothing nothing. That is my free words.—Henry Wood in "Free Thought."

"Christianity is something other than Christianity. It is, in fact, the entire fact of our life. It is the entire fact of "Life," "Faith," it is the entire fact of the soul in the material knowledge after the death and living days preceding the entire existence. In the entire fact, we are the entire fact of the soul that, over the most beautiful of all the human divisions."—Lord Shaftesbury.

"Infant prodigies are no better than prodigies," declared Prof. Ely, of the Chair of Learning, University of Duke University, before the Long Marches' Congress. He said, "It is better to be the slightest, plain, day man with the law than the day turned someone else with the law." He stated further, "Music and art are fine things when altered with a little freedom and a little wholesome reading and sleep, but the man whose faculties are developed in one direction only, cannot fail to be unstable and ready."

"Mass Culture, associated with her husband, the late Professor Pierre Curie (1878-1906) is the discovery of radium. Inaugurated her husband at the college of the University of the University of Paris (1898) as the 1st. From September 1900 she: "Her lectures will be on radio activity, regarding the theory that matter is not subject to atoms but to forces of electricity. In other words, matter, as it is understood, is disintegrated; only force exists."—



The Open Letter Box

How To Make the World Better.

NELLIE HUPP GIBSON.

The past few weeks I have been more impressed with the grandeur and beauty of this world than ever before and the question has come to me, why with all this beauty are we men and women so unhappy? Is it right that we should be so, and is it the desire of the great Divine Ruler and Creator who gave us all these beautiful things that we should be so? If not, whose fault is it?

We say, "well, if it is not in accordance with the Divine Will, why are so many things constantly coming up in life, over which we have no control, to mar our happiness?"

Man has long since forgotten how to live, and has therefore shut out the happiness, and brought on himself the troubles and abnormal things of life, until he has brought himself into such a state that he is just now beginning to waken up, and wonder what the trouble is, and how to get out of it.

First of all, man is spirit, and a part of that Divine Spirit which rules all things, and is all purity and happiness. We are too apt to look upon man as being the body through which he manifests, instead of the real man, and by so doing we seek to give happiness to the body instead of the spirit, and that is just where we fail. Look within, study yourself, and the spirit will soon tell you where to go, and what to do to find happiness.

Live the natural life. We are so artificial, looking always for something to give our bodies pleasure when they are not capable of enjoying anything. Gaze upon a body after the life has left it, as we say dead, and what can it enjoy? How much is it worth then? We must take care of the body, and keep it pure, for there we dwell, but at all times, and in every action of life see to it that we do things the Ego will enjoy, and it will never lead to anything but happiness.

The real man and woman enjoys all nature. The beautiful fields, lofty mountains, rivers, lakes, trees and flowers, the song of the birds, the gorgeous sunsets, painting pictures far more grand than the greatest artist can put on canvas.

Let each one seek the joys and pleasures of the soul, and you may be sure the body will not want for anything that it needs. Worry not about others. This world needs individuals to make it better, and as soon as we learn this, and attend strictly to ourselves, we will commence to see the improvement, and bye and bye this individualism will spread until we have heaven upon the earth, for all things are now ready for such a condition but the individuals. Let us see to it that we start now to make the world better so far as we individually are concerned, and we will soon be surprised to see how rapidly the joy which passeth understanding is coming to us.

Questions and Answers

Q. In treating, if you delegate to the hand what you wish to accomplish, would it be better to concentrate on the part treated, holding a mental picture of it in a normal condition, or trust the work entirely to the hand?

A. There can be no fixed rule by which to govern your actions in giving a treatment. The most necessary thing for the healer to know is, just what he is trying to do, and after that he must study his patient, the conditions under which he is acting and then use the method that promises to get the best results.

One of the most important things to consider is the state of the patient's mind and the nature of the impression any certain rule of conduct will have upon him. Thus, if he feels that you are slighting your work and him, when you talk to him of other things while giving the treatment, it is best to keep silent, all other things being equal. If, on the other hand, he cannot get his mind off of his diseases while you are treating him, it is best to give him your suggestions in such a manner that he will trust to your hand to get the results and then lead his mind off of what you are doing by talking quietly of other things. It is important that the patient is made to forget his troubles, as much as possible, while you are giving him treatment. As long as he thinks of himself as a sick person, he is interfering with your treatment. Impress him that you are doing something for him; that you

can help him; and then induce him to let him self alone for a time and trust you for the results. You have progressed far toward a cure when you have succeeded in getting him to relax his tense watch on himself and lean on you for a time. You should study to bring this condition about.

So much for one side (the patient's) of your question. As for the other side, there are two important phases to your side of this question. First, your attitude of mind will influence your expression, no matter how well trained you may be and so influence the effect of what you are doing, upon the mind of the patient. Second, your attitude will effect very strongly your power to help your patient by effecting the quality of the thoughts you think and the quality of the vibrations you communicate to his body with your hand. The point is this: You must trust yourself and your method for the results; you must believe in yourself, not so much because there is any power in faith itself, but because faith leaves no place in the mind for doubts, and waverings, but keeps the mind in a state of concentration. Doubts interfere with one's activities by making his expressions half-hearted and changeable. This is true of any sort of activity whatever. If you attempt to do anything whatever and are not fully convinced that you can do it, you hamper your actions. There are many illustrations which would show that this is so.

The World New Thought Federation

The new plans for the Federation are working beautifully. The committee on finance is getting results; the Central District organization meeting was well attended and the work enthusiastically started, and the Western District is getting along nicely with the preliminary work of organization. The Eastern District has not had a meeting as yet but the eastern leaders propose to meet and organize in the near future.

By the time our next number goes to press I think things will have progressed far enough for us to give some more definite information concerning the District Organizations.

Every member of the Federation should find out at once to what district he belongs; acquaint himself with what is being done and prepare to take an active part in the work. The Western and Central districts will hold conventions next year, ear-

ly in the year very likely, and the other district is pretty sure to do the same. At these conventions subdivisions of the larger districts will be made and the district organization will be perfected.

Now the Federation means business. Get in line.

* * *

All letters for the World New Thought Federation should be addressed to Rev. John D. Perrin, 786 S. Central Park Ave., Chicago, Ill. My work on Weltmer's Magazine has forced me to give up my position of secretary of the Federation.

I dislike to be out of the Federation work; it was with genuine sorrow that I sent in my resignation, but I felt that my greatest interest lay along the lines I am now following. Until another secretary is found, Dr. Perrin will take care of the correspondence.

ERNEST WELTMER.

EDITORIAL (Continued from page 17.)

thought makes it imperative for men to be ready to meet the newer forms of expression both in word and deed and with this adaptability comes such great opportunity for development and for usefulness that there is no place in all the world for the idler and the pessimist.

The man who permits himself to respond to the wonderful message of the New Thought, feels impelled to give to others what has been given to him. He wants to do something and to tell of his experiences; to him the New Thought has no creedal

message; it simply gives him the realization that he is free and open to the influence of the thought forces of the Universe.

Such a man perceives the answers to the thought questions of the hour and calmly watches the severing of ties which have stood the test of centuries; he knows that all things are the process of true adjustment and the process of true adjustment and that in this day of universal brotherhood the conflict is closed and the questions are answered in the light of truth.

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* * *

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